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من قضايا الاستشراق

بجوث ودراسات

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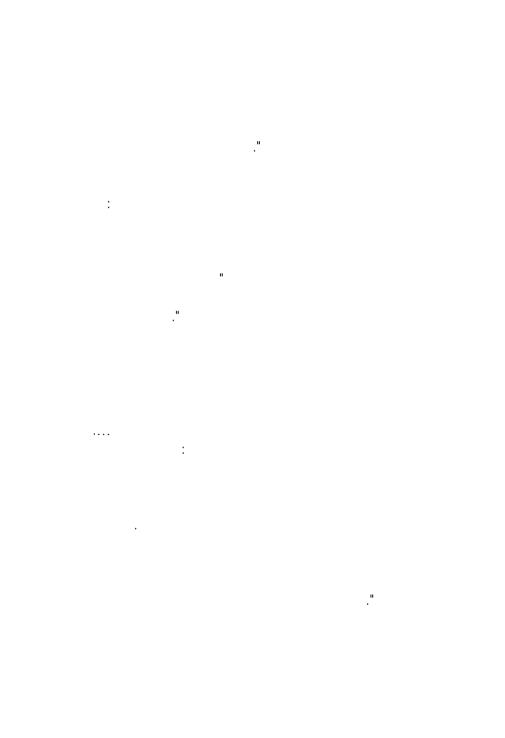
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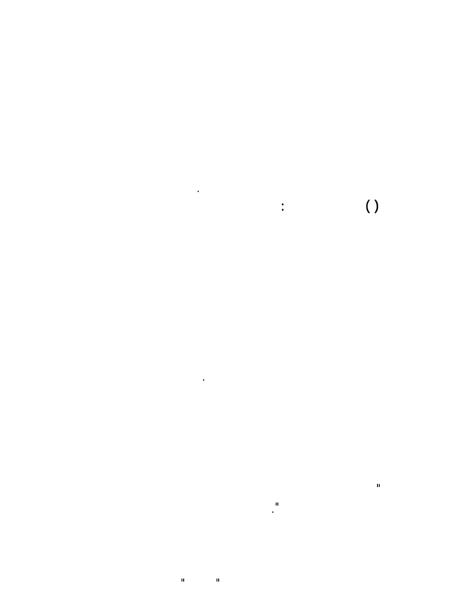
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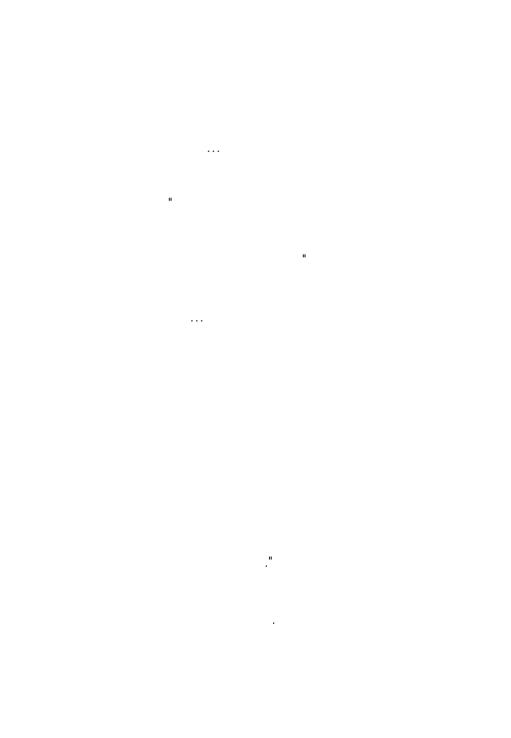
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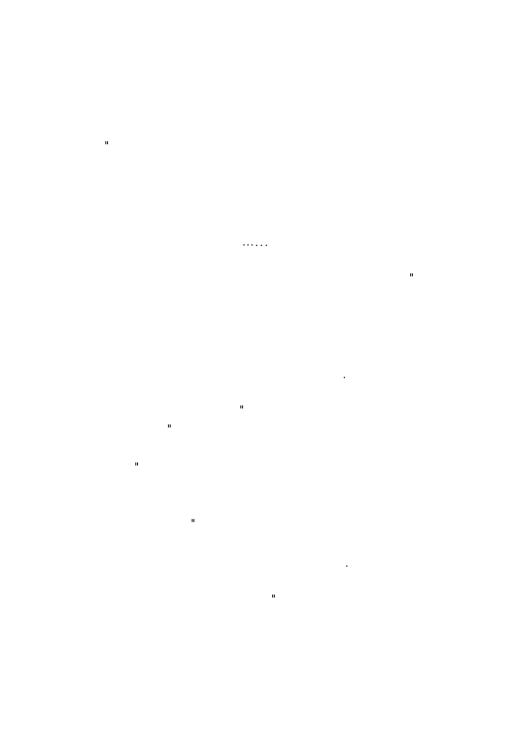
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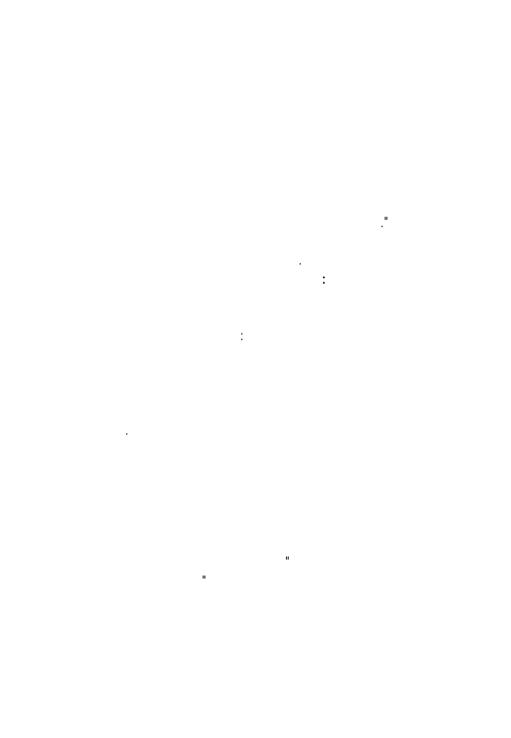
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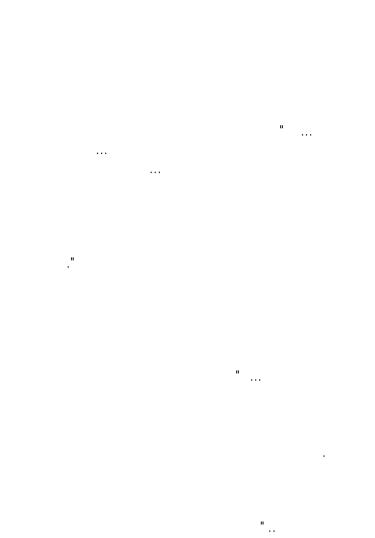
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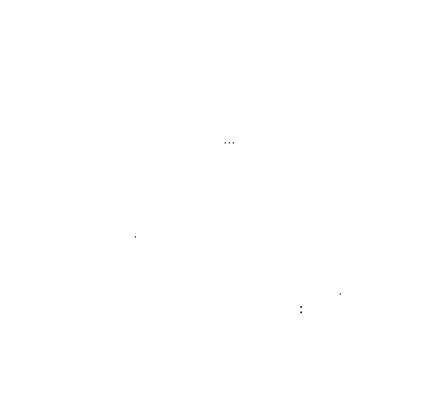


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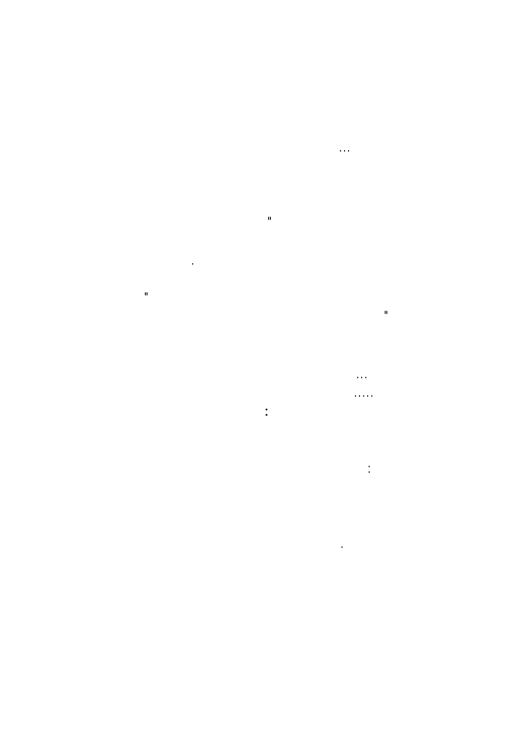
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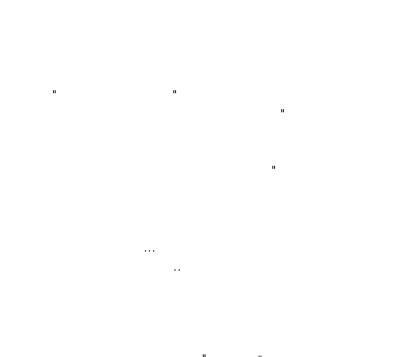
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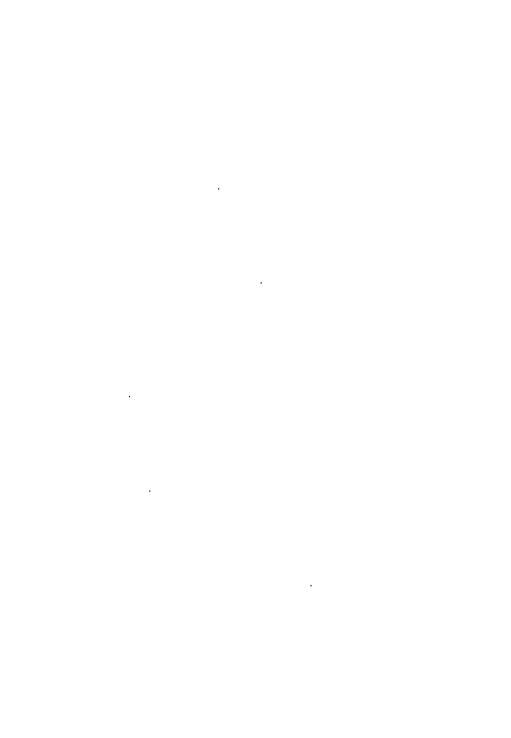
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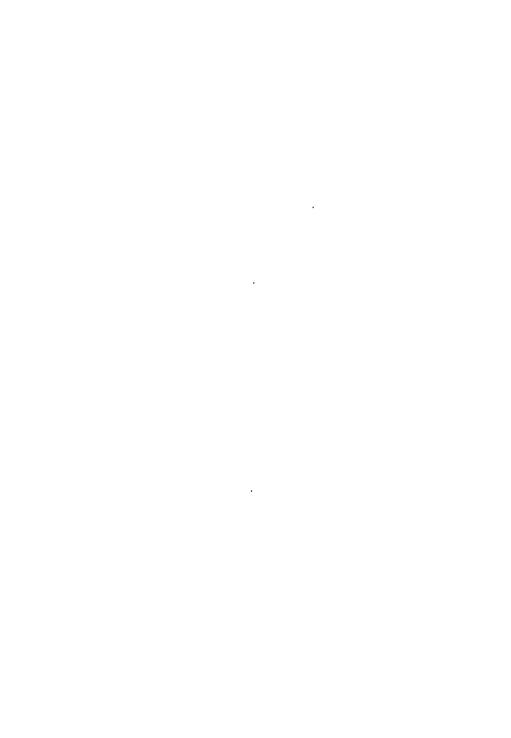
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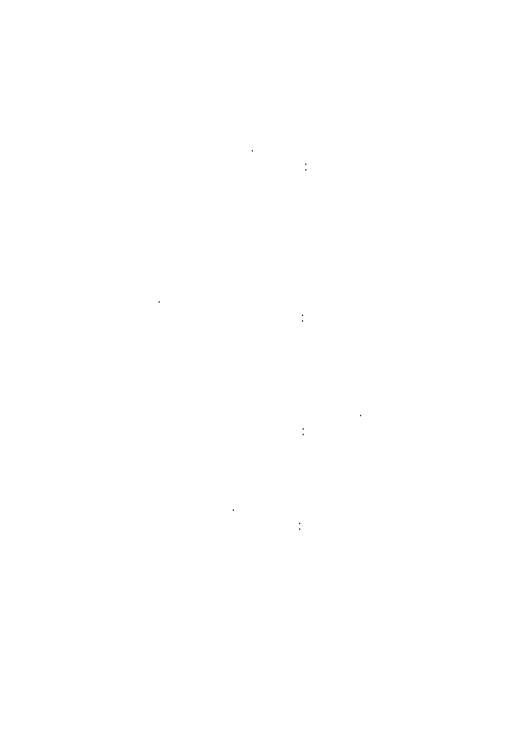
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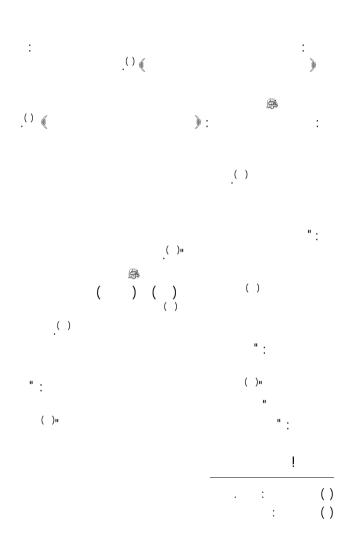
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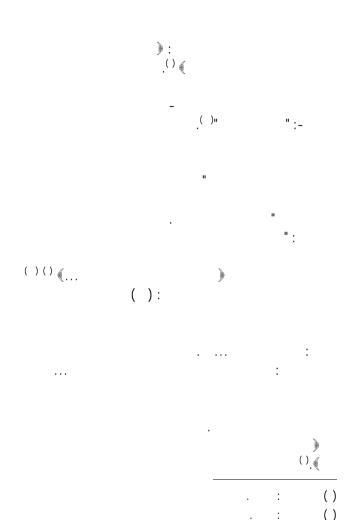
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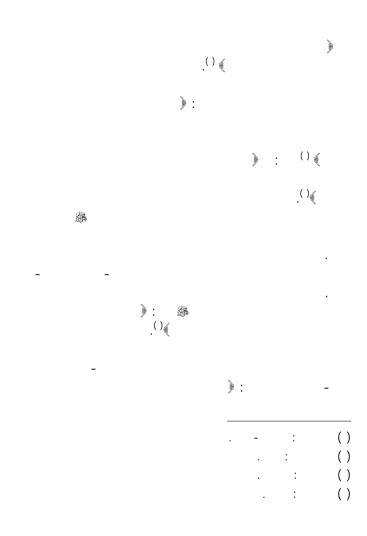
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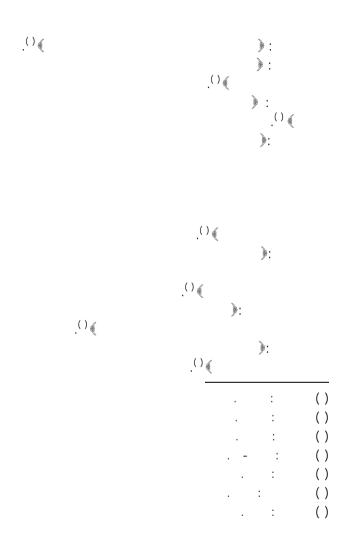
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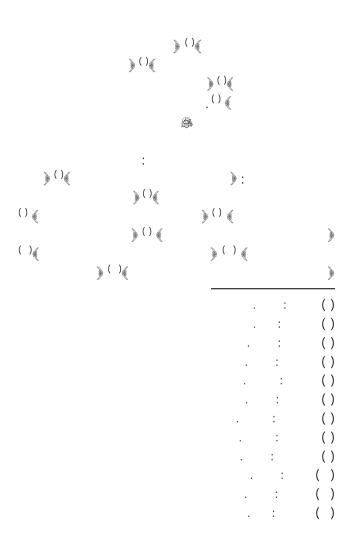
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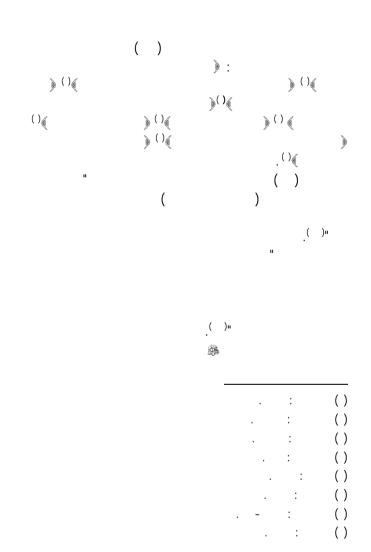


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المستشرقون وموقفهم من نبوة الرسول صلى الله عليه وسلم ()

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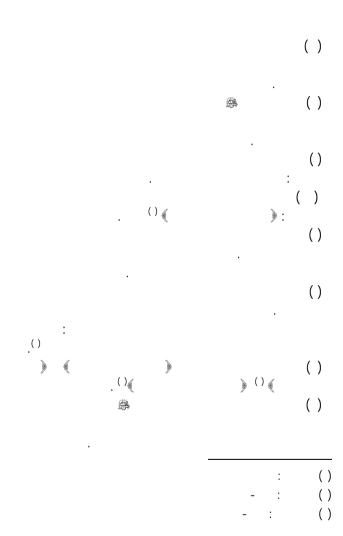
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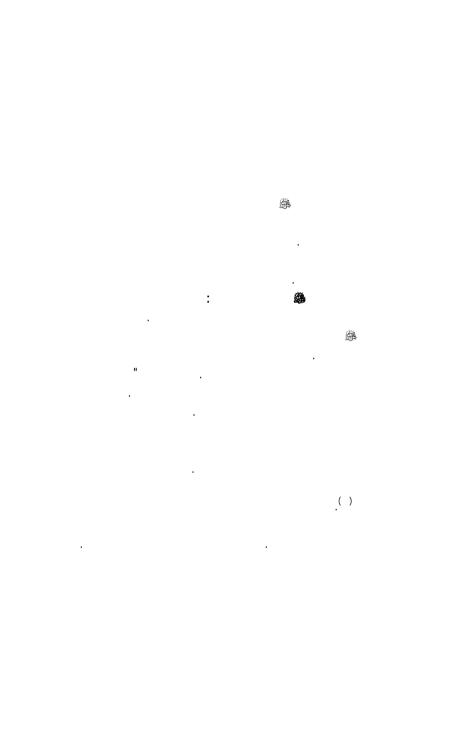
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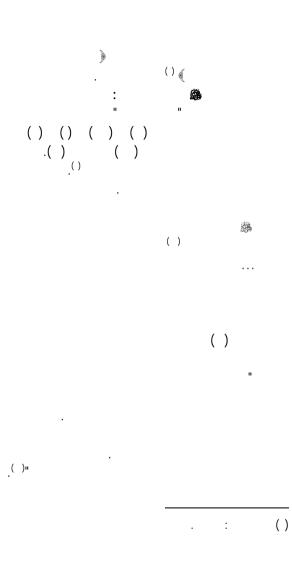
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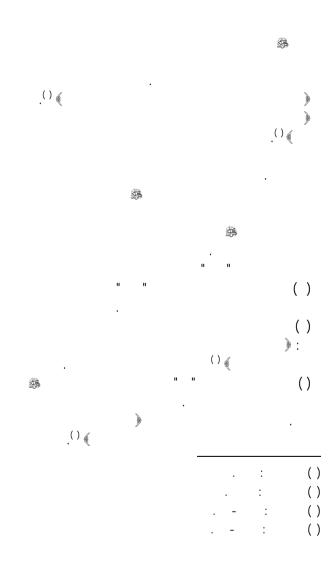
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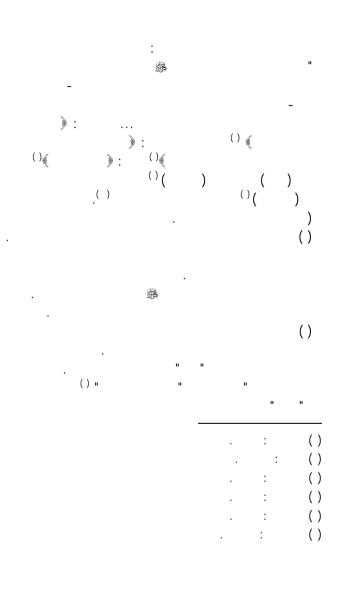
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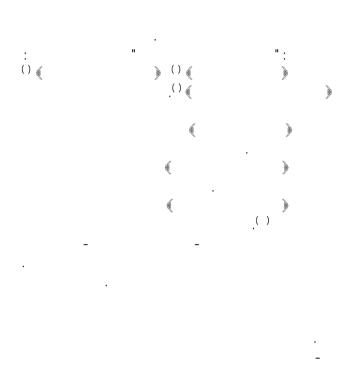
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المستشرقون و موقفهم من الفقه والتشريع الإسلامي ()

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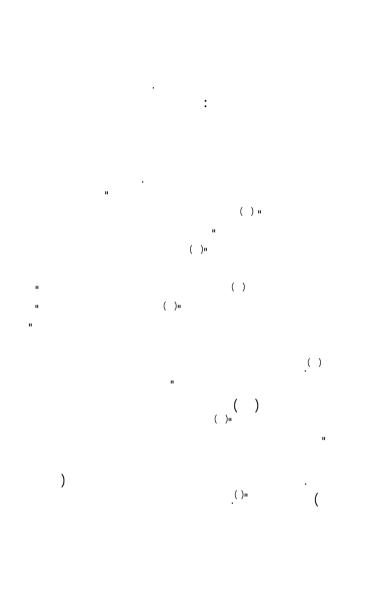
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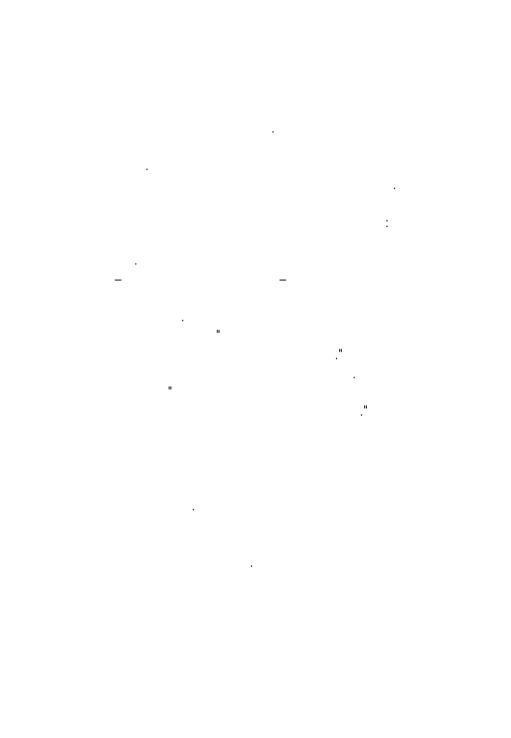
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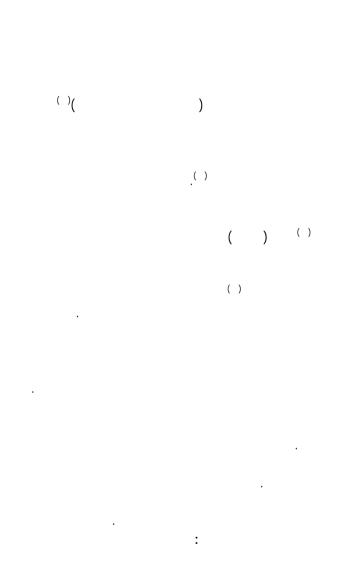
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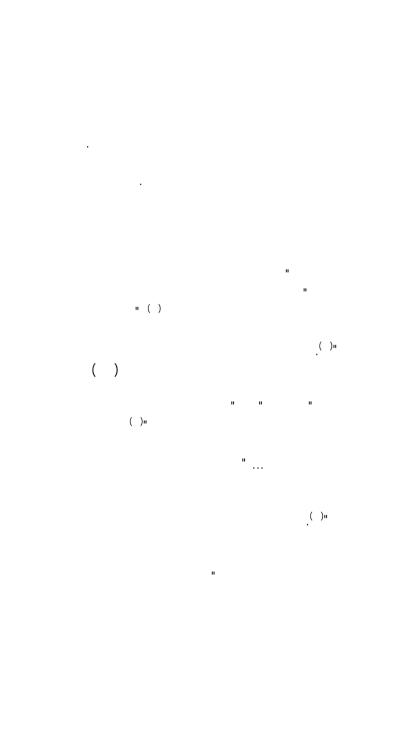
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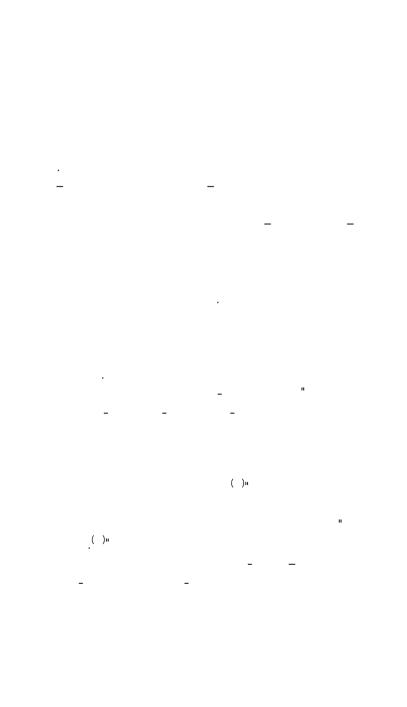




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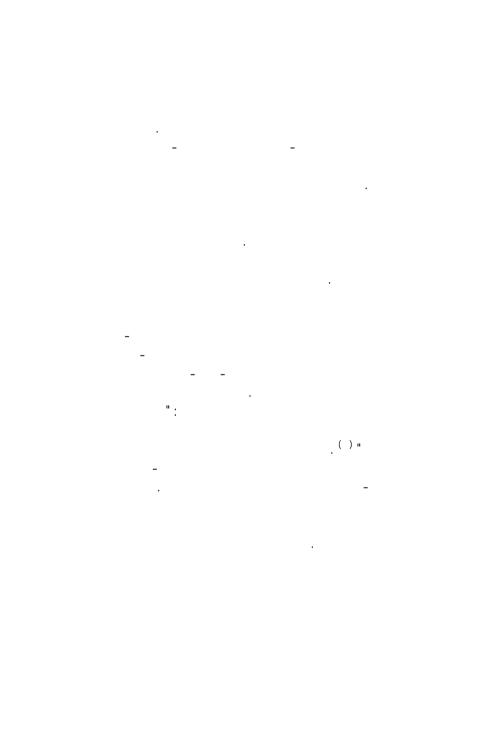
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Conflicts and Tensions In Islamic:

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Conflicts and Tensions In Islamic () Jurisprudence, Chicago,

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Moderism and Trditionalism in A History of Islamic Law, Middle East Studies, Vol., June

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Punishment in Islamic Law, Indianapolis,
  The Origins Of Muhammadan Jurisprudence.
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The Therory of Punishment In Islamic Law, : University of London,

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المستشرقون ومنهجهم في دراسة التاريخ المستشرقون الإسلامي ()

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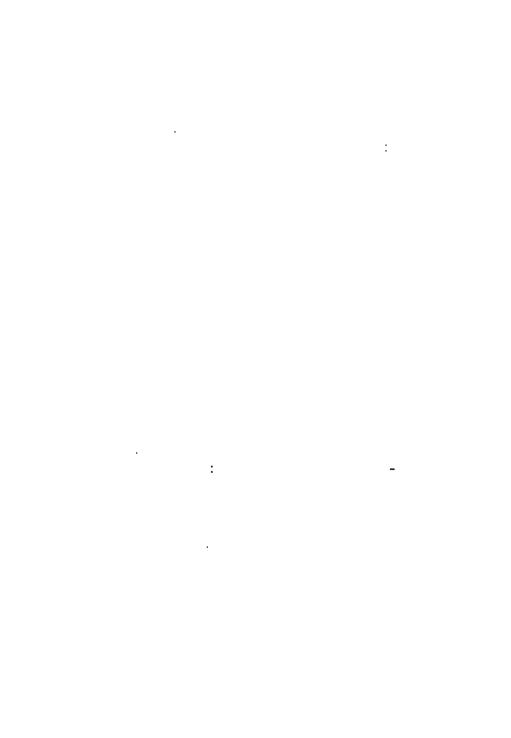
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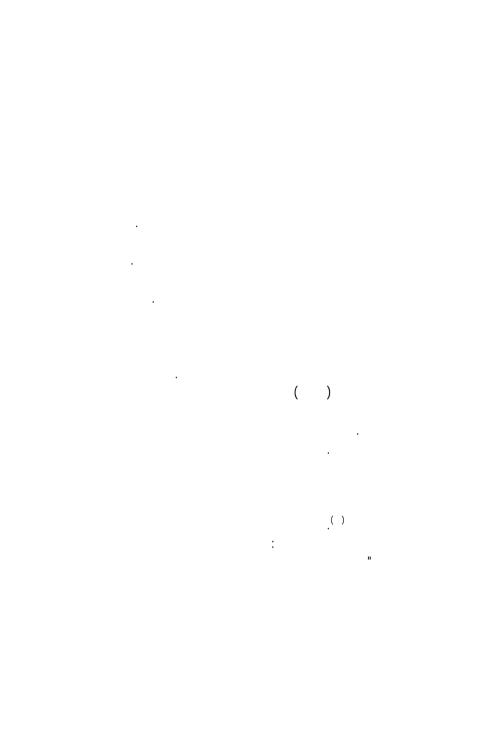
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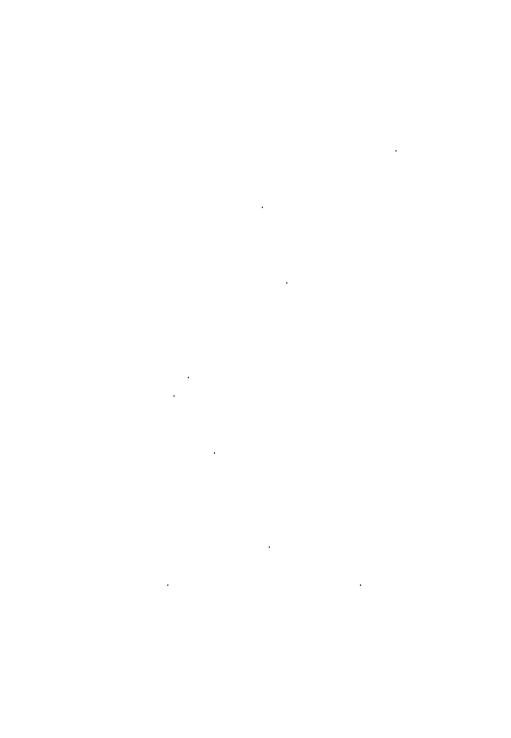
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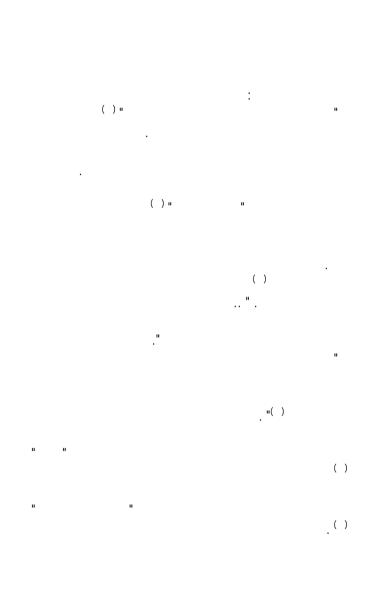
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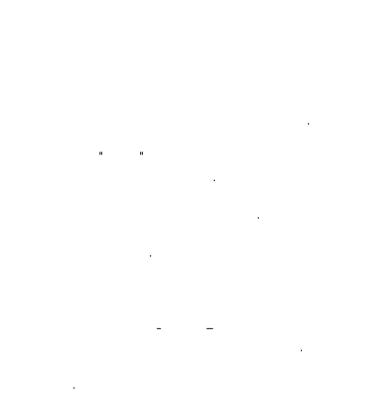
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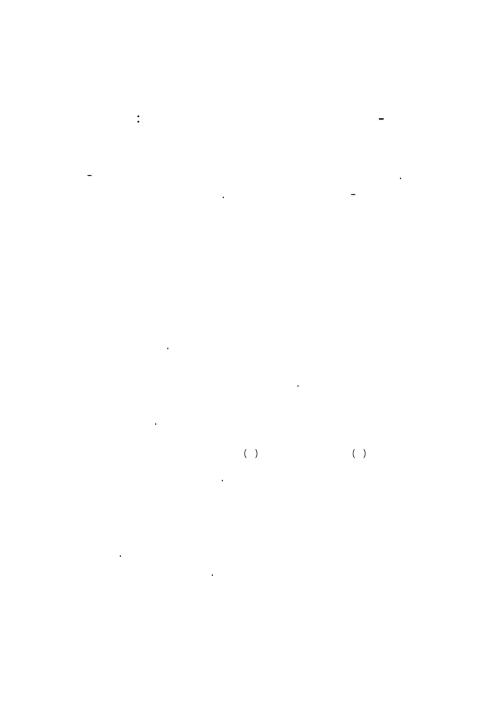
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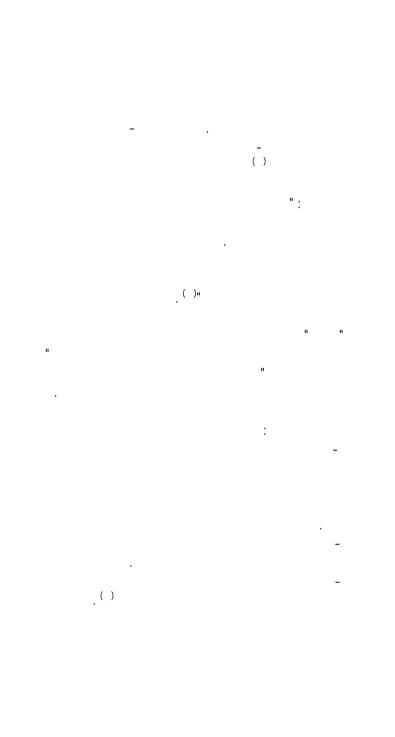
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Bertrand De Jouvenel, Le Pouvoi P r

London, Routledge, KengaN Paul, L.T.D,

- The Caliphate thus recegnized was a deaspetism which placed unrestricted power in the hands of the ruler and demanded unhesitating ebedince from his subjects".

Arnold, The Caliphat, P.

- The political theory thus enunciated appears to imply that all earthly autherity is by divine appointment, the duty of the subjects is to obey, whether the ruler is just or unjust, for responsibility rests with god, and the only satisfaction that the subjects can feel is that God will Punish the unjust ruler for his wicked deeds even as will reward the righteous menarch

Arnold, P.

- In one respect only was the arbitrary, autocratic power of the Caliph limited, in that he, just as every other Muslim, was obliged to subnit to the ordinances of the Shariah, or law of Islam. This limitation arese from the Peculiar Character of Muslim. law as being primarily (in theory at least) derived from the inspired Word of God, and as laying down regulation for the conduct of every department of human life, and thus leaving no room for the distinction that arese in Christendom between canen law and the law of the

The law being thus of divine origin demanded the obedience even of the caliph himself, and theoretically at least the administration of the state was supposed to be brought into harmony with the dictates of the sacred law.

Arnold, P,

المستشرقون والحياة الاجتماعية في المجتمع الإسلامي ()

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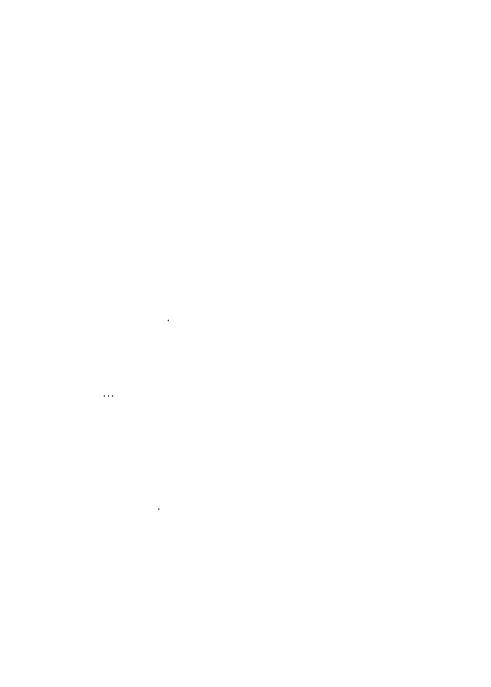
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Juan Andres

Origen Progresos y estado actual de toda literatura

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Historie des Musulmans d'Espagne

Recherches Loci di Abbabidis

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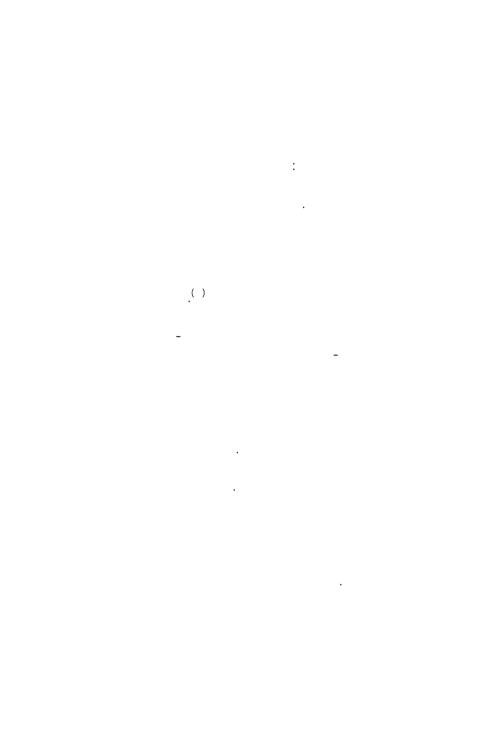
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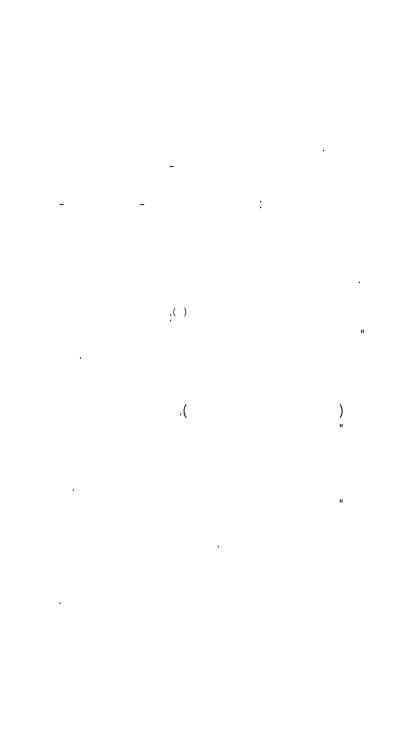
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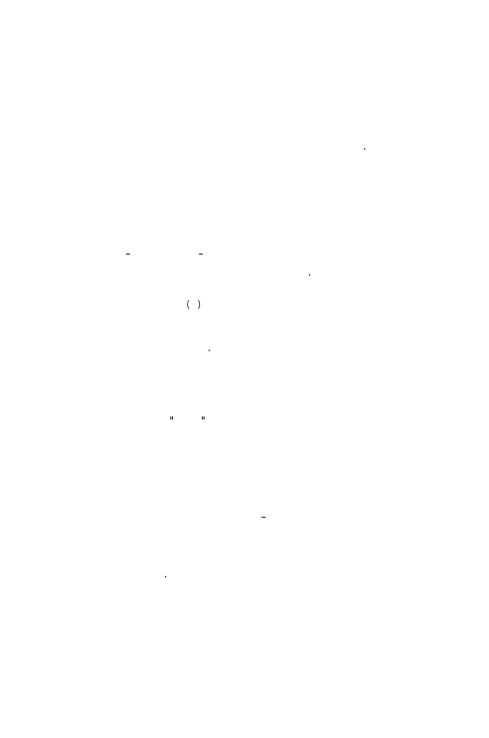


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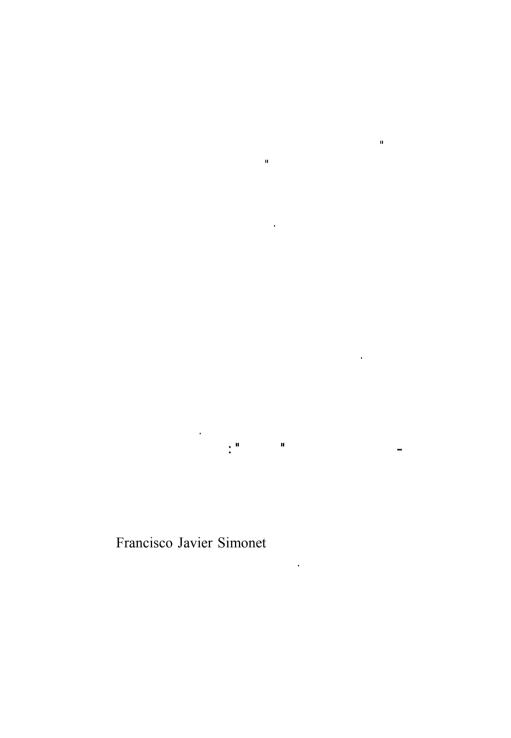
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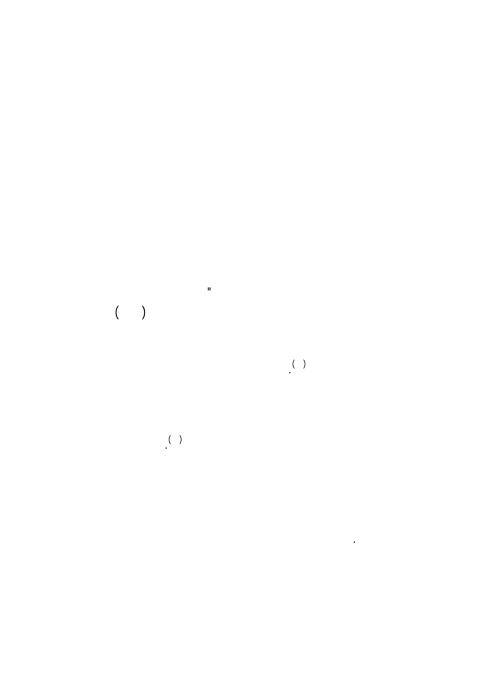
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